CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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POETRY.

LINES.

By J. W. CUNNINGHAM.

They show'd me the Lord on his throne,
All arrayed for the last fatal day;
They spake of his "terrors" alone,
And I shrank from the scene with dismay,

They called him my "Father"—and led
My steps to his altar of grace;
Encouraged, I lifted my head,
And caught the sweet smiles of his face.

My Father! this bosom of stone
With the tempest of wrath might have striven;
Thy mercy has made me thy own,
And I long to be with thee in heaven.

"LORD IS IT I?"

BY THE SAME.

Let me think of that evening, the saddest, the last,
In the Saviour's mysterious sojourn below;
Where he sat with the twelve at their mournful repast,
And mingled his tears in the cup of their wo.

Why falls the reproof on these sheep of his hand?
In this hour of distress can a traitor be nigh?
Why breaks from the lips of this desolate band,
The sorrowful question, "Lord is it I?"

If a traitor was found midst the privileged few,
If its own hidden treason each heart could descry;
Let *my* poor startled conscience each moment renew
The anxious inquiry, "Lord is it I?"

O thou Searcher of hearts, whose mystical line
Can fathom a breast too deceitful for me,
Try all the recesses and windings of mine,
And teach me to cast all my sorrows on Thee.

REVIEW.

A Sermon, Preached at the Dedication of the Second Congregational Church in Northampton, By HENRY WARE, Jr Minister of the Second Church in Boston. Northampton, 1825.

This discourse is marked by the perspicuity, and many of its passages have the beauty, which are characteristic of its author. We do not however consider it his happiest production. It seems to us to want unity in its execution. The subject is so discussed as to bring in a large number of topics. We believe it would always be better to take some single and striking view, which will produce a more vivid and permanent impression. An exception to this rule may be found in those cases, which impose upon the preacher the necessity of exhibiting at once the several parts of christian doctrine. We know of no other instance in which a sermon is not improved by a strict adherence to unity of design. The illustration of a single powerful idea, is more useful than the sketching of twenty points of belief or duty. In proportion to the simplicity of the object will be the clearness of its image on the mind. We have a more lively conception of David standing as a shepherd's boy between the armies of Israel and Philistia, than of the King seated in the midst of his court at Jerusalem. The circumstances under which Mr Ware spoke, may have seemed to call for an enlargement of his original plan. His text was taken from Ezra, v, 3. "*Who hath commanded you to build this house?*" The question contemptuously put to Ezra, when he engaged in rebuilding the Jewish temple, may be asked alike by the enemies and friends of those who now erect a new house for religious service. The answer should be now as it was then, "We are the servants of the God of heaven and earth," and we have done this at his command.—The following passage contains just and useful thoughts.

"Your duty to yourselves commanded you to build this house. You are bound, in the liberty which the Gospel has proclaimed, to acknowledge no human master in religious things, to read and interpret the scriptures for yourselves, to worship God according to your own convictions of his nature and requirements, and to favor that administration of his word and ordinances which you shall find to be most instructive and edifying.—Your duty to your families urged you; for the children whom God has given you in charge, it is required that you rear in early attachment to the principles and institutions of the religion you love, and ensure to them a free admission to their rights and privileges as believers. The cause of pure Christianity and liberal principles required it of you; for these, 'every where spoken against,' though believed by you to be 'the wisdom of God and the power of God'—demand the countenance and favor of their friends, and are to spread through their labors and sacrifices.—The cause of consistent protestantism and the great principles of the Reformation required it; for they demand the multiplication of institutions which shall maintain the equal rights of disciples, and frown upon all assumption of spiritual dominion, and reject all interposition of human creeds and forms between the word of God and the consciences of men. Your desire to do the most which you might be able to do to extend the influence of Christianity, to discountenance error and sin, to promote the welfare of society and enhance the happiness of men, required it. For these are all promoted by the worship and doctrine of God's house; and whoever builds a Christian temple, lights a lamp which spreads new lustre and gladness upon earth, and shows the path of life to men. Finally, a strong sense of the worth and influence of religious institutions to yourselves and to the community, which have been the pride and safety of New England, which are the strength and hope of public order and virtue, which are the counsel and solace of the individual spirit, has operated powerfully to prompt your efforts, and give you perseverance to accomplish them.

The subject of the discourse is *the purposes of the house of God.* They are two, worship and instruction. The first purpose is *worship.* The temple is for the Divine honor.

"That this worship may be acceptable, the Christian considers it necessary that it be *intelligent* and *fervent.*

"I. In order that it may be *intelligent*, he must understand the true Object of worship, the mode in which it should be offered, and the reasons on which it is founded.

"1st. Intelligent worship comprehends, first, right apprehension of the Object of worship."

From the works of creation, from the records of God's dispensations, and from the examples of the New Testament we understand that the Object of christian worship is but one. And this not in any modified sense, but strictly and absolutely, without reserve, equivocation or mystery.

"But it is not enough to know who is the Object of our worship, in order to render it intelligent, we must understand his character."

Our limits will not permit us to quote any remarks under this head, nor those which relate to the mode and to the reasons of christian worship, nor yet those which illustrate the truth, "that the worship of God's house must be fervent." The second object of the house of God is the *instruction of Man.* We apprehend that Mr Ware has here spoken without sufficient limitation.

"This provision of houses for the worship and instruction of all the people, is peculiar to Christianity."

But in the synagogues which were open to all, the law was not only read, but expounded, and any one might be invited by the ruler of the synagogue to exhort the people, as we read in Acts xiii, 14, 15, 'After the reading of the law and the prophets, the rulers of the synagogue sent unto them, [Paul and his companions,] saying, men and brethren, if ye have any word of exhortation for the people, say on.' And the reason assigned by Prideaux for the freedom of the Jews from idolatry after the Babylonish captivity is this, that they then 'resorted to the synagogues for public worship, where they every week had the law and the prophets read unto them and were by *sermons* and *exhortations* there delivered, at least every Sabbath, instructed in their duty and excited to the obedience of it.' "The most efficacious means of moral improvement, order and happiness ever devised, has" *not* "therefore been unknown except to the christian church."

With Mr Ware's other remarks on this topic we fully coincide, but can extract only this paragraph.

"What does the past experience of the world teach us? Whence have truth and virtue hitherto derived their influence, and what has been the main instrument of establishing knowledge, civilization and happiness among men? Ask the Legislators of mankind. They did, in the ancient empires of the world, all which could be done; and yet, in their most favored days, barbarism and dissoluteness maintained a hardly interrupted sway. Ask the Philosophers of mankind.—They were among the most gifted of their race, and what man could do, they did. Their names are among the choice treasures and proud monuments of human nature. Yet how small their impression on the condition of the world! how powerless their exhortations, how inefficient their maxims, and how soon the surrounding darkness of society closed over and extinguished the lustre which shone about them! No,—it is not human law nor human wisdom—It is the power of God's Truth proclaimed from God's Temple. This it is which has reached the mass of men, and changed the face of the world; which even has pervaded the obscure places of the community, and found its way to the very heart. And therefore man has risen, and knowledge has spread, and virtue has been honored, and happiness has advanced; and they must still advance—from step to step, from glory to glory. Every temple that is built, every assembly that is collected, every herald of the Gospel that is stationed on his watch tower, does something to urge forward the perfection of the human race, and the spiritual emancipation of the world."

We cannot omit the closing passages of the discourse, and we have no fear that the length of our extracts will occasion complaint.

"To these great purposes WE SOLEMNLY DEDICATE THIS HOUSE. We set it apart from all secular uses, and declare it consecrate to the glory of God and the instruction of man. To the worship of Almighty God—the Infinite Lord of Heaven and earth and all worlds—the Fountain of all being, the Source of all blessing—the God of nature, whose glory is on all his works—the God of providence, whose agency is in all events—the God of Abraham, Isaac, and Jacob, the cloud of whose presence rested on the tabernacle, and whose spirit spake by the prophets—the God and Father of our Lord Jesus Christ by whom he visited man with his love, and spake the peace of an everlasting hope—to His service we devote and dedicate this temple. Built for his worship, be it sacred to his praise! Let no purpose of earth be ever pursued within it! Hallowed be the lips that speak here, humble be the prayers that ascend, in the faith of the only Mediator, from fervent devoted hearts! Let no lukewarm piety ever desecrate these walls! no insincere offering be ever laid upon this shrine! but that sacrifice of the soul, which God will not despise!

"We consecrate this house a place for the instruction of man in the will of God. We devote it to the message of truth and grace which came by Jesus Christ. Let no other message be declared here! Let no inventions of man mingle with it, no authority of man control it, no human creed bind it? Let it be proclaimed, free, unmixt and glorious, as it fell from the lips of its holy Author, and bow the souls of thousands to its simple majesty!

"We consecrate it to the glorious principles of the Reformation—the sufficiency of Scripture, the right of private judgment, and fearless free inquiry. They are the chartered Rights of Protestantism. Never let them be surrendered! Let them find here an honored home, and a manly defence—till the world shall acknowledge their authority, and the reform of the church be complete!

"We consecrate it to the cause of Truth, Righteousness, and Charity. The truth—whatever it may be, wherever it may lead,—Let it rise and reign, and all error perish!—*Righteousness*—let it be taught in all its strictness, and enforced by all its sanctions—and every compromise with sin meet only anathema and detestation! *Charity*—no spirit but the spirit of love, no voice but the voice of gentleness and peace! Never be the echoes of these walls waked by reviling and denunciation, but the still small voice of charity be whispered within them forever!

"We consecrate it to the cause of man's salvation, for which Jesus suffered, for which the Apostles toiled, for which Martyrs died. Here may the way of peace be ever open! Here may the light of eternity ever brightly shine! And multitudes, multitudes, in all coming generations, be trained here for the worship and felicity of heaven; that, when we shall be gone to the dust, and this structure have disappeared from the earth, and the earth itself be no longer in its place, there may yet be found many spirits among the redeemed above, who shall look back with joyful recollection to this place, as to them 'the House of God and the gate of Heaven.'"

BIOGRAPHY.

DR PRIESTLEY.

[*Continued from last paper.*]

In 1770, Dr Priestley quitted Leeds for a residence with the Earl of Shelburne. With him he visited Paris, where he saw many of the most celebrated men of science and letters in that country; and he astonished them by his assertion of a firm belief in revealed religion, which had been presented to their minds in such colors, that they thought no man of sense could hesitate in rejecting it as an idle fable.

In his publication of Hartley's Theory he had expressed some doubts as to the common hypothesis, that man possesses a soul, or immaterial substance, totally distinct from his body. For this opinion he had undergone obloquy as a favorer of atheism; but as no personal imputation was of weight with him in the pursuit of what he thought to be the truth, he did not scruple in 1777, to publish *Disquisitions relating to Matter and Spirit*, in which he gave a history of the philosophical doctrine concerning the soul, and openly supported the material system, which makes it homogeneous with the body. Perhaps, of all Dr Priestley's deviations from received opinions, this has subjected him to the greatest odium, and has most startled the true friends of reason and free inquiry, on account of its supposed consequences. The natural proofs of a future state appear to be so much invalidated by the rejection of a separate principle, the seat of thought, which may escape from the perishing body to which it is temporarily united, that he seemed to have been employed in demolishing one of the great pillars upon which religion is founded. It is enough here to observe, that, in Dr Priestley's mind, the deficiency of these natural proofs only operated as an additional argument in favor of revelation; the necessity of which, to support the most important point of human belief, was thereby rendered more strikingly apparent. It may be added, that as he materialised spirit, so he, in some measure, spiritualised matter, by assigning to it penetrability and other subtle qualities.

At this time he also appeared in great force as the champion of the doctrine of philosophical necessity; a doctrine not less obnoxious to many, on account of its supposed effects on morality, than the former. To him, however, it was the source, (as he always asserted,) of the highest satisfaction, both religious and moral; and a number of his followers have found it, in like manner, compatible with all the best principles of human conduct. With his intimate friend, Dr Price, whose opinions in both the last mentioned points were radically different from his, a correspondence relative to them took place, which was published in a volume, and affords a most pleasing example of debate, carried on with perfect urbanity, and every token of mutual respect and affection.

The term of his engagement with Lord Shelburne having expired, Dr Priestley, with a pension for life of 150*l* per annum, was at liberty to choose a new situation.

He gave the preference to the neighborhood of the populous town of Birmingham, chiefly induced by the advantages it afforded, from the nature of its manufactures, to the pursuit of chemical experiments.

He had not long occupied his new habitation, before he was invited to undertake the office of pastor to a congregation of Dissenters in Birmingham, upon which he entered with great satisfaction towards the close of 1780. He found a society cordially attached to his person and doctrines; and he merited their esteem by the most assiduous performance of the pastoral duties.

Little has hitherto been said of the political exertions of Dr Priestley, which, indeed, form no conspicuous part of his literary life. He had displayed his attachment to freedom by his *Essay on the First Principles of Government*, and by an anonymous pamphlet on the state of public liberty in this country; and had shown a warm interest in the cause of America at the time of its unfortunate rupture with the mother country. The French revolution was an event which could scarcely fail of being contemplated by him with satisfaction. His sanguine hopes saw in it the dawn of light and liberty over Europe; and he particularly expected from it the eventful downfall of all establishments inimical to the spread of truth. Such expectations he was at no pains to conceal; and as parties now began to take their decided stations, and to be inspired with all the usual rancour of opponents in civil contests, he was naturally rendered a prominent mark of party hatred.

In this state of mutual exasperation, the celebration of the anniversary of the destruction of the Bastille, by a public dinner, on July 14, 1791, at which Dr Priestley was not present, gave the signal for those savage riots, which have thrown lasting disgrace on the town of Birmingham, and in some degree on the national character. Amid the conflagration of houses of worship and private dwellings, Dr Priestley was the great object of popular rage; his house, library, manuscripts, and apparatus, were made a prey to the flames; he was hunted like a proclaimed criminal, and experienced not only the furious outrages of a mob, but the most unhandsome treatment of those who ought to have sustained the parts of gentlemen, and friends of paece and order.

To be concluded in our next.

JUDGE PARKER'S ADDRESS.

We have omitted an article which we had prepared, that we might insert the excellent Address of Chief Justice Parker to the criminal lately convicted of the murder of one of the watchmen of this city. We hope that those who disregard the admonitions of the pulpit, will listen to the solemn warning here given.

Prisoner!—It is with more than common feelings of regret and compassion that we approach the last act of duty imposed on us by the law, that of awarding its sentence for the heinous and aggravated crime you have committed.

We have learned in the course of your trial, that you are a stranger among us, and that during your residence here, until the act for which you were brought to the bar of justice, your conduct and character have been praiseworthy.

Having come from a country whose superabundant population, compared with the means it affords for their support, has compelled many, like yourself, to seek protection and employment here, it is most distressing to us to declare the judgment which must destroy all your hopes of life and liberty in a country of freedom and prosperity.

It has ever been the policy of the United States to receive and protect strangers, who on account of discontent with their condition at home, or the hope of more sure reward for their industry, have come to our shores for refuge, or to increase their means of happiness.

They have been welcomed to the blessings of our happy institutions, admitted to a fair competition with our own citizens in their efforts of industry and enterprise, have enjoyed perfect security of liberty and life, and of the fruits of their labor, and have been postponed in the exercise of political rights only until time should have familiarized them to our regulations and customs, and have rendered them capable of the duties of free citizens. Nor is it denied that the benefit of this public hospitality has been in a manner reciprocal.

Many of your countrymen have been exemplary for patient endurance of severe labor, for industry, for peaceable, temperate, and orderly lives.

Under the particular guidance and advice of their spiritual father and friend in this city in particular, it is believed that no class of laborers, so numerous, have been more regardful of the laws, or more generally decent in their deportment; and those who have thus conducted, find themselves blessed with prosperity, able to maintain their families, and lay up little stocks for future exigencies of sickness or age. But it is a melancholy truth, in regard to many, that the unrestrained use of liquor, has exposed them to poverty and all the evils of a profligate life, so that the wretchedness they fled from has found no relief in the country of their choice; for in no country can the habitual drunkard be shielded from the ruin and disgrace which awaits him.

Many of your countrymen who have sought an asylum here, have used the liberty they found here for their own destruction, wasting their hard earnings in dissipation and vice, bringing on premature disease and death, or have been saved from perishing only by public charity.

Alas! what havoc has this fiend intemperance, made among those who bear the image of the Almighty, and breath his spirit!

Young men! who are not yet irrecoverably gone in this destructive vice, look at the picture it continually presents—disease, disgusting deformity of features, degraded characters, expulsion from all decent society, ignominious death—these are what you are to suffer as the price of that most loathsome vice.

It was, without doubt, this fatal enemy to man's innocence, which enticed you from your home on the evening preceding the barbarous attack you made upon poor Houghton—a man faithfully discharging his perilous duty of guarding the city in the hours of darkness and sleep—a man who had never offended you in the slightest manner, and whose person was wholly unknown to you; and yet this unoffending being you stole upon unawares, and by a giant's stroke, with an instrument used for the slaughter of beasts, you felled to the ground, forcing with the violence of the blow, the ribs through the tender organs of life.

Who but one made furious by that poison of the soul, whose ravages have been described, could have done a deed like this—without provocation, or even the motive of revenge, propelled on by that general malice which seeks for human blood, indifferent from whose heart it flows. And shall it be said that this self-created madness shall excuse, or even palliate the acts which it causes? Shall the enraged and furious drunkard kill and go free of punishment, because he has destroyed his reason? God forbid! that so dangerous an opinion should prevail—God forbid! that to the incentives to intemperance, already so powerful, should be added that of impunity of crime—God forbid! that man should be allowed to make himself a brute, that he may devour and destroy without being called to account.

No! the law allows of no such absurdity as that one crime shall excuse another, but holds every man accountable for the right use of his reason, in resisting the temptation to drink, as well as in avoiding such acts as drunkenness provokes.

Your counsel in the faithful execution of their trust towards you, did not deem it their duty to take so untenable a ground of defence. They did assert, that if a man of temperate habits, should by accident or misfortune become intoxicated, and in the absence of reason, thus produced, should commit a violence, the humanity of the law would excuse him. You have had the benefit of this principle; but we are constrained to say, that the jury were entirely justified in finding no room, from the evidence to apply it. The long interval of time from the period when it was suggested you may have taken spirit, for relief from fatigue and cold, to the time when Houghton was murdered, forbids the belief that this partial intoxication, if it existed, was then in operation; so that the conclusion could not be avoided either that you were in the possession of your reason when the act was done, or if intoxicated, it was a voluntary intoxication, acquired during the night.

The only other ground of defence urged by your counsel, that you were provoked to this deed by an assault from one of the watchmen, was wholly unsupported by evidence. If you had been assaulted in the manner supposed, the going home for an instrument of death, and the fatal use of that instrument, in the manner proved, would wholly remove this ground of defence. We are entirely satisfied that the verdict of the jury is such as was required by their oaths, in regard to both the points of the defence.

The course of the trial has been such as would have been used towards any of our own citizens accused of a similar crime. Counsel of your own selection have defended you as well as the case would allow, and there is no ground that we can see for suspending the judgment.

The humanity of the law allows you some time, though not a long one, to prepare for death. It is a solemn interval, and ought to be employed in examining your past life and recommending yourself to the mercy of your offended God. Though probably bred up under a form of religion different from ours, you belong to the same family of Christians, and many of the cardinal principles of your religion and ours agree. You believe in God, the Maker of Heaven and Earth, the hater of sin and avenger of crimes—in a Saviour, through whose mediation the most heinous sins may be forgiven if repented of and forsaken.

To the mercy of that God and that Saviour we recommend you—and now that we have said to you all that your situation requires, we proceed to pronounce the sentence of the Law.

That sentence is, that you be carried from the bar to the prison from whence you were taken—from thence, on the day to be appointed by the Executive power of the State, to the place of execution, where you are to be hanged by the neck until you are dead. And may Almighty God, of his infinite grace and mercy, have compassion on your soul.

CHRISTIAN REGISTER.

SATURDAY, JANUARY 21, 1826.

The Executive Committee of the American Unitarian Association ask the attention of Liberal Christians to the claims of the Association. Its Constitution and Circular, exhibiting the objects contemplated, have been for some time before the public. These objects are the diffusion and establishment of christian truth by fair and just means. The time seemed to have arrived, when the friends of Unitarian Christianity in this country, should adopt systematic measures in defence of their views of the Gospel. Religious sects about them were organized into societies, whose avowed purpose was the propagation of their peculiar tenets. It had been alleged against Unitarians, with no little inconsistency, that, while they employed unworthy arts to gain adherents, they were so indifferent to the truth which they professed to hold, as to make no effort for its extension. It was also seen, that much labor was misspent, because it was insulated; that many who were far from a belief in the doctrine of the Trinity, remained inactive from the want of encouragement and sympathy; and that the community were deplorably ignorant of the grounds on which the simple faith of Unitarian Christianity was supported. The circumstances of the times seemed, therefore, to demand "a concentration of labors, by which interest would be awakened, confidence inspired, and efficiency produced." In this project there was nothing to which the term sectarian could be in a bad sense applied. An activity and an energy hitherto unknown were pervading the christian world. Should we alone be idle and listless? Our hearts embraced the truth of Jesus with no less ardor than our brethren. Should we by our sluggishness give occasion to others to speak contemptuously of that which we most valued? It could not be. We were called upon by every principle of duty to ourselves and to our religion, to appear as its advocates. We were accountable for the progress of pure Christianity. God, in the operations of his moral government, acts through human agents, and by leading us in his Providence to those views of Christian doctrine, which we conceive to be genuine, he had imposed upon us a responsibileness which we could not cast off. Frankness and decision were as plainly and clearly commanded by our situation, as inquiry and liberality. What methods would most probably enable us to discharge our duty? We might join our exertions to those of other believers, and throw our contributions into their treasuries. But our labor and money would then be given to uphold those opinions which we regard as opposed to the simplicity of the Gospel, and prejudicial to the moral character of man. We must act by ourselves, and the experience of other portions of the Christian church had taught us that association though liable to abuse, was a means of strength and usefulness.

The Unitarian Association was formed, we have said, in the single hope, that by its agency the truth might be diffused and established. The circulation of religious knowledge, and cordiality among the friends of liberal Christianity, are the instruments by which these effects will be produced. Instruction is the great engine of improvement. Men read and listen, and if we would bring them to cherish our sentiments, we must afford them the opportunity of understanding those sentiments and the arguments which prove their correctness. The publication of tracts is therefore one of the chief subjects of attention with the directors of the Association. Their tracts will contain candid and dispassionate discussions of religious opinions. Their character will be Unitarian and anti-calvinistic; but it is hoped that they will present nothing that shall offend the impartial and serious inquirer. The support of preachers in destitute sections of our country, is another important object; the degree to which it may be carried must depend upon the funds at the disposal of the Association. That a greater spirit of union and cordiality may be awakened among Unitarians, a correspondence has been commenced with gentlemen in different states. The annual meeting may be made to render essential benefit by collecting members from distant places who shall confer together, and by their presence will animate and strengthen one other. Such an assembly will offer the best possible opportunity of devising means for any object connected with the general purposes of the Association.

From this explanation it will be seen that co-operation is essential to success. The directors have been gratified by the approbation expressed. The sums which have been received for the Treasury have surpassed expectation, for little has yet been done towards securing an annual receipt equal to the probable expenditures. It is important that simplicity should, as far as possible, be introduced into the concerns of the Association. We look to the voluntary exertions of the friends of truth. The directors can do comparatively nothing in obtaining subscriptions. These must be offered and solicited by others. If subscribers in each town or parish will form themselves into associations, and choose a treasurer, or if agents will collect and transmit subscriptions, they will relieve the Executive Committee from much anxiety. The subscription of each member will be considered as commencing with the beginning of the year in which it is paid. The necessity of this rule is obvious. Wherever auxiliary societies are formed, it is important that the terms of membership should be the same as those of the general Association. Contributions will be acceptable from those who do not wish to enrol themselves among the subscribers. Ladies are invited to give their assistance by making their pastors life members. Such aid has already been rendered in one or two instances, and will be acknowledged in the Christian Register, whenever it is desired. As the tracts of the Association are printed in fair type, and are sold at the lowest possible price, we cannot but hope that many of them will be purchased for distribution. In this way, an individual may for a small sum, obtain the means of doing good, and at the same time, may enable the Association to pursue their labors. Depositories have been established in the shire towns, to which subscribers in the respective counties will apply for their tracts, and where any quantity may be obtained for circulation. Subscribers are, however, reminded, that if all should use the privilege granted of receiving copies of every publication, the funds of the Association would be nearly exhausted in furnishing them. The amount drawn from each member who should pay for his tracts at the depository would be inconsiderable, while the treasury would be relieved from a heavy tax. As useful hints for those who now belong to Unitarian book societies, we will insert an extract from a letter written by a gentleman in one of our cities. "We will all subscribe to the Association, and let the Book Society quietly drop, without dissolving it, as we hold considerable joint property in books, &c. We will call ourselves and advertise meetings, as subscribers to the American Unitarian Association, do business under this name, and correspond, and send delegates to the annual meeting." This plan appears preferable to any other.

These details may be thought tedious, but they have been presented as necessary to an effective co-operation. We close these remarks in the hope they will bring the purposes and plans of the Association distinctly before every reader, for we are convinced that a clear understanding of these is alone necessary to produce approbation and assistance.

The following is a list of the Officers, the Depositories, and the Tracts of the Association. A list of the Depositories and Tracts will be occasionally inserted in the Christian Register, as they shall be increased.

REV. AARON BANCROFT, D. D. *President.*

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HON. JOSEPH LYMAN
HON. CHARLES H. ATHERTON, N. H.
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} *Directors.*

REV. EZRA S. GANNETT, *Secretary.*
MR LEWIS TAPPAN, *Treasurer*, 19 Water-Street.

The Directors, Secretary, and Treasurer constitute the Executive Committee, who conduct the affairs of the Association.

DEPOSITORIES OF THE AMERICAN UNITARIAN ASSOCIATION.

BOSTON, DAVID REED, General Agent.

MASSACHUSETTS. *Salem*, J. R. Buffum. *Concord*, John Stacy. *Hingham*, David Andrews. *Northampton*, Cephas Clapp. *Worcester*, C. Harris. *Greenfield*, J. A. Saxton. *Plymouth*, A. Danforth.

NEW HAMPSHIRE. *Concord*, J. B. Moore. *Portsmouth*, J. W. Foster. *Keene*, John Prentiss. *Amherst*, S. L. Benden.

MAINE. *Hallowell*, Glazier & Co.

CONNECTICUT. *Brooklyn*, Rev. S. J. May.

NEW YORK. *New York*, Barnabas Bates.

SOUTH CAROLINA. *Charleston*, M. L. Hurlbut.

TRACTS.

The Faith once delivered to the Saints pp. 24—3 cents. One Hundred Scriptural Arguments for the Unitarian Faith, pp. 16—2 cents. Discourse on Human Depravity, by Edmund Q. Sewall, pp. 42—5 cents.

The tracts are printed uniformly in 12mo, on a page of the same size with the Unitarian Miscellany, which it is intended the tracts shall resemble in their typographical execution. The pages bear double numbers, one for the tract, and the other for the volume.

THE CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW.

The first article of review in the last number, is a notice of the volume published by Mr Wright last year, in which he gives the history of his life and labors, with the result of his experience respecting domestic missions. He for many years toiled with great diligence as unitarian missionary in England, visiting every part of the island, and preaching wherever he could find hearers. The history of his labors, told by himself with great plainness and simplicity, possesses considerable interest. The review gives a full abstract of the book, with copious extracts. The following is worth attention.

"Dr Marsh, the present learned bishop of Peterborough, showed his penetration, and paid, whether undesignedly or not, a high compliment to Unitarianism, when he suggested, that *if the children of the mass of the people, were educated on Mr Lancaster's plan, and had the naked Bible put into their hands, on the plan of the Bible Societies, they would become Unitarians.* From my observation and experience, I am inclined to think this opinion of his lordship will be found correct."

"The Bishop is most certainly in the right. The Panoplist said nearly the same thing not long before its death. The Bible is unquestionably the best Unitarian tract in the world. Let it be read without teachers, interpreters, catechisms, and creeds, let it be safe for a man's reputation and comfort to find out its meaning for himself, and there could be no doubt about the result. But so long as the study of it is watched as it is by the emissaries of orthodoxy, and even Bible Societies will not send it abroad without orthodox 'notes and comments,' its pure doctrine will be forbidden access to the majority of minds.

Yet we believe that the progress of liberty and education will verify in the end the prediction of the Bishop of Peterborough.

The next article treats of slavery, and the plan of colonizing the blacks. It takes the ground that the subject ought to be discussed, and public opinion be enlightened and informed, until the nation, as a nation, shall be brought to act effectively, and rid the country of this tremendous evil.

The last article notices the famous orations of Mr Irving, and attempts, satisfactorily we think, to account for his extraordinary popularity and at the same give the fair balance of his merits and faults.

It will be seen from our account of this number, that the Examiner embraces a variety of subjects, many of them of great moment and interest. It deserves, and ought to receive, a greater patronage than the liberal one which has been held out to it. We will only add, that we were surprised at the present volume being closed without any allusion to the gentleman now abroad, who for two years bore the chief burden of the work, and to whose labors and zeal it has owed so much. May he return with renovated health to his important station.

A CONTRAST.

The slave holding States of Virginia and Maryland have increased in the number of white population for thirty years, at the rate of 30 *per cent.* In the whole country during the same period, the increase was 150 *per cent.*

In 30 years, Virginia, with a population of 442,000, had an increase of 160,000 free whites. Massachusetts, with a population of 373,000, had an increase of 150,000, notwithstanding the multitudes that have emigrated.

In 1791, the lands and improvements of Pennsylvania were valued at 165 millions. Those of Virginia together with all her slaves, at only 71.

In 1815, little Connecticut was put down at 88 millions, and the large State of S. Carolina with all her slaves at no more than 74.

Do not even *self interest*, and the temporal prosperity of the land, cry out loudly against the slave system?

A professor Anthon is said, in the Christian Inquirer, to have recently introduced into his Lectures on Roman history at the Atheneum, N. Y. a very appropriate argument for the doctrine of atonement: viz. that the letter T was designed by the inventors of the primitive alphabet as a symbol of the satisfaction to be made for the sins of mankind by the death and blood of the second person in the Trinity; and that they used three T's united by their lower extremities, to signify the three persons in the godhead!

Extract of a letter from a gentleman in Paris.

Paris, 21st Nov. 1825.

"Since my last I have, with some trouble, but, I trust, to greater profit, got at the Societe de la Morale Chretiene. I always had my fears, that well as this Society looked on paper, it was in some sort a political combination. I am most happy now to assure you of my conviction that such a jealousy was groundless. As far as I am able to learn, it is an association conducted on the most excellent principles, and in the most sincere, elevated spirit of philanthropy. The Society and its government, I am told, are composed of about an equal number of Catholics and Protestants. It is not viewed with dislike by the government. The Dauphin is its friend, and the Duke of Orleans a member.

"I was present at a meeting last Monday night. There was considerable debate upon a proposition to encourage the establishment of an order of *Brothers of Mercy* in Paris, to afford personal relief and attention to the poor and sick,—something on the plan of our Howard Benevolent Society. The specific proposition was opposed on the ground that this brotherhood being a monastic order must be part and parcel of the Catholic Church, and that therefore a Society, partly composed of Protestants, ought not to favor its institution. Protestants and Catholics spoke on both sides of the question; and the debate was most highly interesting, because it shewed distinctly the truly christian spirit of earnestness and candor cherished on both sides. The scheme was not adopted."

Extract of a letter from a gentleman recently returned from England.

Dec. 21, 1825.

"When in England last summer, I had much intercourse with many prominent Unitarians, and particularly with the ministers of that denomination. It was pleasing to find, both from their public declarations and from their private communications, that a lively and generous interest is felt in the welfare of the American Unitarians, and in the success of their exertions to promote the knowledge and practice of true religion.

"Unitarianism, in the present day, is not valued by its friends simply on account of its truth, although as to this the conviction was never more decided; but it is chiefly prized because of its tendency to promote the genuine spirit of Christianity. Agreeably to these Catholic feelings, the highest claim to respect is peculiar excellence of character; where this is found, every thing else is regarded as of secondary importance.

"The Monthly Repository—the Christian Reformer—and the Missionary life of Mr Richard Wright, are probably the best and most ample channels for conveying information relative to British Unitarians.

"In Scotland, Unitarianism has made little progress. Calvinism is the popular faith; but I am happy to add, that this faith is held by many persons in conjunction with a kind and liberal spirit. During a residence of nearly two months in Scotland, and among Presbyterians of the strictest sort, my Unitarianism, although well known, created no uneasiness; nor did I hear a remark partaking of narrowness of spirit. Except on the part of a few of the least informed among the reputed orthodox, the general sentiment is strongly in favor of liberality and forbearance in regard to diversities of religious belief. The Unitarians, therefore, are no longer a sect generally proscribed; and although they have not yet succeeded in obtaining relief relative to the marriage ceremony, they are highly gratified by the manner in which their application was treated. I am fully persuaded that no description of persons in Great Britain, are more loyal to their King and Country, or are better satisfied with the present administration, than the Unitarians.

"On the whole, the spread of Unitarianism in that country, although not rapid or imposing, is real and steady; and its influence, although gentle, is powerful. I allude to its influence not only on those who profess it from a conviction of its truth, but also to its influence on the feelings and deportment of many, who, although they regard the peculiarities of Unitarianism as theoretically erroneous, no longer imagine that its conscientious advocates are in danger of perishing everlastingly; and who discover, in the holy lives and happy deaths of Unitarians, a practical demonstration of the purity and value of their principles.

ORIGINAL COMMUNICATIONS.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

MILTON'S NEW WORK.

I said a few words last week respecting Milton's Treatise of the Christian Doctrine, of whose resurrection I would gladly apply the line which was written for the revolution in Spain—which, the poet said, had roused itself from its long sleep of submission to despotick power.

"Like a Giant refreshed with the slumbers of ages."

But I fear the analogy would hold good to a greater extent than I could desire. For as Spain *went back* to her slumbers, so it is to be apprehended will this treatise go back to its oblivion. It has often been said—sometimes in satire, and sometimes with a sigh—that if the most loved and honored of the dead should return to life, after the lapse of a few years, they would be unwelcome, and their departure again to the tomb would be looked upon rather as a relief than a cause of sorrow. Their place has been filled—we have other friends—these are no longer needed. So we fear it will be with the mighty Milton. His resuscitation excites admiration and interest for a time, and we are all running to gaze upon his venerable form and hear the wisdom of his speech. But we soon feel that he is not a companion adapted to the age. We are not easy in his presence. He operates as a restraint upon us. And we shall be very glad to forget him again, and go on our accustomed way, as if he had never been.

I think we have here a verification of the old remark, that the poets alone belong to all ages. If this huge Latin manuscript had been a roll of half a quire of paper, blotted with another *poem* of the immortal bard, no such evanescent interest would have followed its discovery. It would have been by this time embalmed in the memories of all readers not only of the English language, but I had almost said of the habitable globe; and would have passed down the stream of time in company with the Paradise Lost, the friend and acquaintance of generation after generation, as long as the English language should survive. True poetry never goes out of fashion. But systems of divinity change their fashions; and alas, this is a system of divinity. The Bible will stand unchanged—forever honored and read, and increasing in glory as time passes on. But the systems which imperfect man draws from the Bible and fashions in his own way, change as manners, and learning, and government change. One may be a text book for a season; but the next century finds it obsolete, and gives birth to its successor. So it has always been. The Libraries of the world groan and are burdened with the vast folios of theologians—giants in their day, but now forgotten—their names known but to antiquarians, and the contents of their volumes unknown even to them. If Milton's Treatise had been printed during his life, it is most probable that for the last hundred years it would have been just as little known as it actually was while hidden in the Tower. It would have been remembered that Milton wrote such a book; and so much has been known under the actual circumstances. But how many hundreds have now been made to think of and learn the character of this work, who, if it had always been in print, would have been just as ignorant and indifferent about it, as they now are of the reveries of the angelical doctor, or the Tetrachordon of Milton himself. Let us not think it wonderful then that oblivion should fast overtake it, and that it should be buried once more with the unremembered things of old. He himself will not be forgotten. His memory will always be hallowed, his influence always be felt. Virtue, Liberty, and Religion will always be his debtors. As long as there is melody in verse and fervor in devotion, so long his spirit will affect mankind, and whenever the descendants of Englishmen shall be found, the traces of his existence will be evident.

The only point of great interest which this work discloses in relation to his opinions, I noticed in my communication of last week; viz. his Unitarian belief upon the doctrine of the Trinity. There are many other subjects upon which he advances peculiar notions. But it is observable that, while he refuses to be guided in his inquiries by any system previously devised, so he does not seek to digest his views into a system of his own. He would seem to have esteemed this needless; and perhaps had perceived that the very careful arrangement of doctrines into well balanced and well measured forms, was a device rather calculated to gain the praise of logicians than to advance the truth. The concatenation of the five links of Calvinism, with all its boasted perfection and admirable proportions, he may have found to be galling fetters to the soul; and with a determined devotion to Liberty, he would forge no such chain either for himself or for others.—There is, therefore, no attempt to manufacture a 'system;' but he takes up each subject by itself, and inquires out the truth concerning it—asking whether the scripture supports it, not whether it tallies exactly with the theory which he had framed in his own mind.

We like this—for the love of system-making we have no respect for. It has done harm. It has put fetters on the Bible as well as on the inquirer's mind, and caused them to be like the Roman prisoner bound by a chain to the soldier who guarded him—no freedom for either, both slaves, and both equally subject to the despotic authority of another master.

I have suffered my pen to run on without reaching the point at which I was aiming; viz. a statement of Milton's opinions on some other subjects. Perhaps I may resume it next week. At present my sheet of paper is exhausted, and I have only room to put down my mark. LIMNOT.

TO THE EDITOR THE CHRISTIAN REGISTER.

GYMNASTIC INSTITUTIONS.

I was much gratified with your compliance with my request to insert a notice for a meeting of persons disposed to obtain information concerning the Gymnasia of London and Germany. I hope the *untimed* and *unplaced* call will induce some medical gentleman interested in infant education to consider the subject seriously, and collect sufficient information to warrant him in lecturing on the subject.—Perhaps it would be extending their prospectus too far, for Drs Ware and Bradford to give one lecture on the influence of scientifically applied exercise in developing and maturing the muscular system—by sympathy the whole man. Sometime since one of your correspondents, Dr J. G. Coffin, attempted or delivered a course of lectures on the subject. I wish, and so do many others, that he would repeat the attempt at the lectures. It is a subject of vast importance. I hope the conductors of the proposed Journal of Education will make themselves masters of much information on the subject. I write this merely with the wish of keeping your attention alive to the matter till the public are interested, or some geatleman proposes lectures on it, when I shall use my whole influence in procuring subscribers. A. M.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

SIR,—I was highly gratified in observing in a late Register, that the institution of a Gymnasium is seriously contemplated by some of our citizens.

The subject is one which cannot but be interesting to every parent who values the health and the happiness of his children. It begins to be felt that the occasional and irregular exercise, which children take in their games and sports, is not adequate to the purpose of permanently invigorating the bodily system. Exercise, and with such children especially as are somewhat feeble in health, must be regular and constant. Intermitted and desultory exercise is, in the case of such children, a disadvantage rather than a benefit; as in consequence of the exposure with which it is attended, it produces colds, influenzas, catarrhs, and similar ailments; which ever in childhood, are secretly preparing the way for the cruel blight of so many parents' fondest hopes; I mean consumption.

It was with much preasure, as a sincere well-wisher to the happiness of the young, that I read your correspondent's communication on the establishment of a gymnasium, where daily or stated exercise may be taken, in a way systematically conducive to health.

The Journal of Education about to be publighed by Messrs Wait & Son, is intended, I observe by their prospectus, to convey useful information on this subject. No. I, now in press, contains, I understand, several notices on the gymnastic department of physical education, and one in particular by a gentleman who has long made this subject a study. T. E.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

SIR,—If any movement for the institution of a Gymnasium is contemplated by your correspondent or his friends, would it not be well to make application to Dr J. G. Coffin, a gentleman whose readiness to aid any undertaking relative to the improvement of education may be confidently relied on, and who is well known to possess more information on this subject, than any individual who is not a native of those countries where gymnasia are already instituted? Dr Coffin is in possession of many interesting foreign works on this subject, which give detailed accounts of the various departments of gymnastic exercises, and furnish all the information requsite for the establishment of a gymnasium.

It is understood that a suitable piece of ground, and all the necessary appendages of a gymnasium, may be easily obtained in a very desirable situation in this city. Would it not be advisable for your correspondent to exert

his influence with his friends, to have the proper preparatory measures taken, for commencing operations, as soon as the season will permit. U. W.

CONGRESS OF THE UNITED STATES.

NINETEENTH CONGRESS—FIRST SESSION.

[TO JANUARY 16.]

IN SENATE. Bills were introduced concerning discriminating duties of Tonnage and Imports; further to amend the Judicial system of the U. S.; to alter the time of holding the Session of the Supreme Court; presenting the modes of deciding controversies between States.

The chairman of the Judicial committee said it was the unanimous opinion of the committee that the bill ought not to pass.

For a survey and estimate of a canal through the Peninsula of Florida, and from the mouth of St John's river to Vacassasa Bay in the Gulf of Mexico. A resolution was adopted, on motion of Mr *Noble*, of Indiana, for inquiring into the expediency of authorizing surveys, &c. for the purpose of uniting by canals several of the western rivers near that State.

A bill passed, fixing the salaries of the clerks of the two houses, and librarian. The Act of the territorial government of Florida, respecting wrecks, was annulled. A bill passed to prevent desertion from the army. Part of the soldiers' pay is to be retained until the expiration of the time of service.

IN THE HOUSE. The Secretary of War communicated an answer to the call of the House, stating the rules in settling claims of the States for militia services. Mr *Mercer*, in an eloquent speech, replied to Mr *Webster's* speech in favor of increasing the number of Justices of the Supreme Court; Mr *Mitchell*, of Tennessee, and Mr *Buchanan*, of Penn. spoke in favour of the bill; a resolution was offered respecting a tax upon boats and vessels, and hands thereof, navigating the Ohio and Mississippi rivers; for the support of sick and infirm strangers in the Louisville Hospital, Ky.

An arsenal is proposed in Missouri. The new Judicial System was opposed by Mr *Magnum*, and defended by Mr *Wickliffe*, of K. Mr *Dorsey*, of Md, and Mr *Williams*, of N. C.—Mr *Lathrop*, reported a bill to prohibit the drawing of Lotteries in the District of Columbia, which are not authorised by Congress. The subject of protested bills of exchange was referred to a select committee. The temporary alteration in the Chamber, in relation to the facility of hearing, was ordered to be removed.

STATE LEGISLATURE.

IN SENATE. All the members present, 40. A communication of the Attorney General (Mr *Morton*) was presented, on the subject of the violations of the laws against Lotteries; also of the Adjutant General (Mr *Sumner*) relating to the gratuity to such old officers and soldiers as were present at the Bunker Hill celebration. A message was received from the Governor, communicating the Report of the Commissioners under the act of separation of Massachusetts and Maine. The Judiciary Committee was instructed to consider whether any alterations are necessary in the laws against Hawkers and Pedlars. The Land Agent was directed to exhibit a schedule of all grants and sales of the Public Lands. The Mill Pond Corporation, and Israel Thorndike and others, remonstrated against the contemplated bridge from Charlestown to Boston, to end near the Alms House. West Cambridge, Medford, Stoneham, Marblehead, Chelsea, and Danvers memorialized in favor of the Bridge. A bill was reported providing for another building in the State Prison Yard, and *for the better government of that institution*. A petition was presented, praying for a reduction of toll at Haverhill Bridge. The petition of Geo. Beach to improve the navigation of Connecticut river, and the remonstrance of the inhabitants of Northampton against it, on the ground of overflowings, were committed to the Committee on Roads and Canals. Additional articles of impeachment were exhibited against S. Blagge. A resolution was reported on the subject of the "Massachusetts Claim."

The Senate sat as a Court of Impeachment. The members were sworn. The managers of the House of Representatives attended only. The Respondent appeared, with his Counsel. The fifteen new articles of impeachment were read. To give time to prepare answers to them the Court was adjourned to the 31st. Petitions for and against a division of the County of Bristol were read.

Petitions, of several towns in the county of Franklin, praying that they may be permitted to purchase and hold a lot of land, with the necessary buildings thereon, for the employment of the poor of said towns in one Alms House, at the joint expense of said towns.

IN THE HOUSE. Mr *Cushing*, of N. was appointed one of the Managers of the impeachment of S. Blagge, instead of Mr *Sedgwick*, who was excused. A Committee was appointed on revising the laws relating to imprisonment for Debt, and also providing for the support of such persons. A memorial was presented for a repeal of the laws making individual Stockholders in manufacturing corporations liable for the debts of the company. The Committee on Banks was instructed to inquire into the expediency of repealing part of the law against the circulation of Bank bills of other States of a less denomination than five dollars, or of providing for an increase of the amount of such bills by Banks in this State. The Committee of Finance (Mr *Sturgis*, of Boston, Chairman,) made a report that it is expedient to assess a State Tax during the present year, and also to provide for the reimbursement by the towns of $51,185, paid out of the Treasury for the attendance of members the four last sessions. Bills to incorporate variours private companies passed different stages. Worcester Turnpike Corporation, praying that part of their road through Roxbury may be discontinued.

After a long legal controversy between this Corporation and the town of Roxbury, in regard to the road leading from Roxbury meeting house towards Brookline, the Supreme Court have decided, we understand, that it belongs to the Corporation to repair the road.

Resolves were laid on the table *instructing* our Senators, and *requesting* our Representatives in Congress to continue their exertions to procure a final adjustment of the Massachusetts Claim; authorizing the Governor to appoint a Commissioner, to fix his compensation, and our Senators to receive such sums as may be allowed.

It is proposed to exempt from the Tax Act all School Funds in the hands of corporate bodies, the object of which is the support of Primary Schools. Rev. ORVILLE DEWEY, of New Bedford, was chosen to preach the Election Sermon. A petition was read for the Essex Marine Railway Corporation. A bill passed providing further remedies for Landlords and Tenants. The petition of Eben. Clough and others, praying for a quo warranto against the "North Bank" was committed. The bill to establish the Massachusetts Seminary of Practical Arts and Sciences, was committed to Messrs Sedgwick, Lyman, Macy, Shaw, Train, Parsons, Hoyt, Parker and Doolittle. The memorial of Joseph Story and others, praying modifications of the laws in relation to the liability of individual stockholders in manufacturing corporations was read and ordered to be printed.

The Resolutions respecting the Massachusetts Claim on the General Government have been adopted *unanimously*.

CITY AFFAIRS.

A large joint committee was appointed in regard to the questions and controversy between the Mill Dam Corporation and the city. Alderman *Oliver*, *Loring*, and *Jackson* were appointed a standing committee on the Jail, Court House and House of Correction. The Mayor was authorised to grant signal lanterns, and crotches for the hose, to the fire engines and Hydraulian Company, the number of which has been fixed at 100. The Hose Company is to consist of 25 members. They consist of young and spirited men. The town of Brunswick, Me, solicited assistance from this city. The sum of $5000 is added to the appropriation for the Fire Department The City Council have appropriated part of the upper story of the new Market House for the use of the Association for the sale and exhibition of products of domestic industry. A committee was appointed to consider the powers of the Mayor and other officers of the city in relation to the preservation of the peace. A Committee was appointed on the *Ancient Records*; also on the subject of Juvenile Offenders.

FOREIGN INTELLIGENCE.

Since our last the packets ship Isaac Hicks and John Wells have arrived at New York, bringing Liverpool dates to 8th December, and London to the 6th. Great distress continued in the London money market, owing partly to the Bank of England checking discounts. Several failures of eminent bankers had taken place. Government and the East India Company had granted some relief to merchants. The London Courier remarks, neither the financial nor political state of the country warrants any alarm. A merchant of Glasgow is in custody on a charge of forgery, and admits his guilt. The new novel of "Woodstock, a tale of the Long Parliament," by the Great Unknown, was to appear in January. A new work, entitled "The British and Foreign Novelist," has just made its appearance. It commences with a review of the American novel, *The Pilot*. The book trade was never known, says one paper, to be in so depressed a state, as at the present time, and the Bank of England has refused, for the last three weeks to discount any bookseller's bill. Another paper contradicts the statement, states the principal booksellers are possessed of very large capitals, some of them $400,000, and says "any injury to the credit of booksellers, would be one of the greatest calamities that ever befel the country," considering the immense number of families employed in the different stages, from the manufacture of paper to the printing, to say nothing of authors.

A commercial treaty has been received from Rio de Janeiro between Great Britain and Brazil dated 18th Oct. last. Also a treaty of same date on the subject of the *Slave Trade*. The subjects of the Emperor of Brazil are to be allowed to prosecute the iniquitous traffic with the African coast for *four years*.

The Grand Rabbi DE COLOGNA, at Paris, has addressed a letter to a printer, on the subject of Mr *Noah's* assuming the office of Judge of Israel. He wants the well-authenticated proof of the mission and authority of Mr Noah, and the prophetic text which points out a marsh in North America as the spot for reassembling the scattered remains of Israel. He and the chief Rabbis at London positively refuse the appointments of Mr Noah. They consider that every attempt to reassemble with any political or national design is forbidden, as an act of high treason against the Divine Majesty. They compliment Mr Noah with being a visionary of good intentions.

The obsequies of General Foy occupied all Paris. One hundred thousand persons attended. A subscription of $60,000 had been entered into for his family. He had a fine character.

Nothing special from Greece.

Advices from Madrid are to 21st November.—Great alarm prevailed on account of the threatened invasion of Cuba by Colombia and Mexico.

Sir David Ochterlony, who lately died in India, was one of the most popular British Generals ever in India. He was, like Admiral Coffin, *a native of Boston*, and a graduate of our free schools. He rose by his talents, says Mr Walsh, and by those excellent habits which have been and we hope ever will continue to be the characteristics of the youth of that city—and which are better to them than the inheritance of an estate.

Extract of a Letter from the Rev W. J. Fox, of London.

"Mr Adam is thought very highly of in this country. Of his talent and aptitude for his present station, he has given ample proofs. His character is allowed on all hands to be thoroughly unimpeachable, and from his early friends and Baptist connexions, we have had many testimonies to its excellence.

"There has been, amongst us, considerable disinclination, and even active hostility to Foreign Missions. This has, however, very much diminished of late—and the feeling in favour of our East India Mission, at least, is very general and decided. It is thought desirable that one or two well educated young men should be sent to Calcutta, to act at first as teachers of native youth, under Mr A's. superintendence, and eventually to become his coadjutors in Missionary duties. Our funds are not likely to allow this at present—but the object will be kept in view, and may probably be found practicable at no very distant time.

"We are endeavouring to give more organization and unity to our exertions for this and other purposes of common interest, by incorporating our different Societies into one, under the title of the British and Foreign Unitarian Association. The Unitarian Fund, and several other general and local Societies have already been merged in this—and it is likely that all of them will either be superseded by it, or continue their existence as branches of it."

DOMESTIC INTELLIGENCE.

The Committee appointed by the Merchants of Boston at a meeting in Merchants' Hall to solicit subscriptions to a Steam Navigation Company between Boston and Eastport, have announced their intention to proceed immediately in the objects of their appointment. It is to be hoped that so excellent a project, having the trade and prosperity of this city so greatly in view, will meet with the success it merits, from the enlightened and public spirited citizens of this metropolis.

LOTTERIES. We understand that one of the Law Officers of the State has instituted twelve or more prosecutions against the Venders of Lottery Tickets and the Printers of Lottery Advertisements, for violations of the statutes. The Message of the Governor to the Legislature has occasioned these measures. It seems that although the statutes have been enacted several years, their language sufficiently explicit, and the voice of successive Legislatures distinctly in favor of their severe provisions, yet no prosecutions have been effected. It is said, the Attorney and Solicitor Generals were wholly unaware of the duty imposed upon them by these statutes, conceiving that they were only to institute processes upon the complaints of informers or the indictments of Grand Juries! From inquiry we are satisfied that the present Legislature confers with their predecessors in opinion, that the suppression of Lotteries is conducive to the best intents of their constituents, and that the present laws, perhaps with some modifications, will be continued. The love of Lottery adventure, and the desire of gaming cannot, it is true, be eradicated by statutes; and other States may allure our citizens to become purchasers of Tickets, but it is due to the dignity, and moral sentiment of this Commonwealth to do all in its power to banish a system fraught with so much evil to the community.

A Report has been presented to the Legislature, by a committee appointed a year since, to digest a system for the establishment of an institution calculated to afford economical instruction in the practical arts and sciences. The Report is printed.—The committee recommend one school to be located in a central part of the state. The course of instruction to be similar, we believe, to the Lyceum at Gardner, Me, which has acquired a deservedly high reputation. Gratuitous instruction is no part of the plan. A project has been announced of having an *Agricultural College*, and at a small meeting, some weeks since, a committee was chosen, to solicit subscriptions. We are informed that this committee decline acting, justly considering the project of a *College* visionary. The very name it has been justly remarked, would ruin the enterprise. We heartily wish success to a modest, practical institution, where the expenses would be moderate, and the instruction effective.

SCIENTIFIC LIBRARY. A number of public spirited gentlemen, of this city, have met to consider the subject of instituting a Society to be called, the "Massachusetts Scientific Library Association," and have published in the Daily Advertiser, of the 19th, a full view of the object proposed. It is intended to procure funds, to establish a Circulating Library, the books to be on Mechanics, Mathematics, Natural Philosophy, Commerce, Astronomy, Agriculture, Mineralogy, Botany, Natural History, &c. This is a noble project, and we confidently rely upon its success. The master spirits of the age are turning their attention, and bestowing their means liberally, in promoting general knowledge among the practical classes. Let the working classes be well instructed in useful knowledge, and in moral and religious truths, and a sure foundation is laid for the solid prosperity, and true grandeur of our country.

MASSACHUSETTS HOSPITAL LIFE INSURANCE COMPANY. A committee, of which Charles Jackson, Esq. is Chairman, have published in the Daily Advertiser of 19th inst. a Report of their examination of the account and statements of the Actuary (N. Bowditch, Esq.) They state that the business of the office is conducted in a simple and perspicuous method; that perfect accuracy exists in the accounts and records; and that they are entirely satisfied with the conduct and condition of the affairs of the Company.

The annual meeting of the *Colonization Society* was held at Washington on the 9th inst. Mr *Clay* in the chair. The annual report was read. It represents the condition and prospects of the colony to be encouraging. Resolutions were adopted that the society will not interfere with the legal rights and obligations of slavery; that the only object is the removal to the coast of Africa, with their own consent, of such people of color as are already free, and of such others, as the humanity of individuals, and the laws of the different states, may hereafter liberate; that the Society looks to the powers and resources of the nation, or of the several states, as alone adequate to the accomplishment of the important object; that Messrs *William H. Fitzburg*, Esq. of Virginia, Gen. *Mercer*, Gen. *Jones*, *F. S. Key*, Esq. and Gen. *Mason* be a committee to apply to Congress for aid; and that the managers memorialise the legislatures of the several states to facilitate the emigration of the free people of color.

We learn that a meeting was held at the Park-street Vestry to consider the subject of forming a new Society for the suppression of intemperance, and that, on its being suggested that a Society already existed, "The Massachusetts' Society for the Suppression of Intemperance," which would be very glad of an accession of members, it was distinctly avowed that it was inexpedient to join it, as the officers were principally Unitarian!

NATHAN SANFORD, Chancellor of the State of New-York, has been elected Senator of the U. S. by nearly a unanimous vote of the Legislature, as successor to RUFUS KING.

USURY. A bill is before the Massachusetts Legislature to abolish the laws against usury. The laws are every where successfully evaded; there appears no good reason for continuing such statutes; and a fair competition among money lenders it is thought, would lessen, rather than increase the rate of interest.

LOTTERIES. The Legislature of Rhode Island has refused granting more lotteries. It is said nine-tenths of the profits were given to brokers.

The First Presbyterian Church in the city of New York has made a call to the Rev. William W. Phillips to become their pastor and he has accepted the same. He was to be installed in the church in Wall street [late Mr Whelpley's] on Thursday, 19th inst.

We understand that the Society in New York, lately under the pastoral care of Rev. Dr Romeyn, deceased, have given a unanimous call to the Rev. Dr Payson, of Portland, to become their pastor.—We presume the invitation will be declined.

PROTESTANT MISSION. There are in the world 289 stations, 584 missionaries, 394 Native Assistants, 50,000 pupils in schools, and 37,919 members of the Church.

Hon. ENOCH LINCOLN, brother of Gov. Lincoln of Massachusetts, now a Representative in Congress, from Maine, has been unanimously agreed upon, at a legislative caucus, as candidate for Governor of that state, the present Governor, Mr PARRIS, declines a re-election.

A new paper is about being published in Boston, to be styled *The National Philanthropist*, the principal object of which will be the suppression of intemperance and its kindred vices.

The *Franklin Typographical Society* celebrated its Anniversary, and the birth of Franklin, on Tuesday evening, 17th, at Concert Hall. Prayers were offered by Rev. A. YOUNG, and an Address by Mr JEFFERSON CLARK. After the celebration the members of the Society, with a number of guests, partook of a supper.

HOWARD BENEVOLENT SOCIETY. The anniversary of this excellent institution was celebrated on Wednesday evening at the Old South Church. The audience was large and respectable, the aisles being crowded, and many inhabitants of influence, of both sexes, present. An original Hymn was sung. The sermon was by Rev. F. WAYLAND, Jr. of the first Baptist Church, from Job, chap. xxix. 11, 12 and 13 verses, *When the ear heard me, then it blessed me*, &c. It was upwards of an hour long, and delivered in an impressive manner. The subject was "the advantage of benevolence over the selfish use of riches, considered with reference to this life." It was illustrated with power and effect by a variety of original and solemn considerations. The collection was 564,92. We feel bound to express our dissent from one passage of the sermon, wherein the preacher spoke of the DEITY as taking up his abode on earth, and being subject to the evils of poverty, neglect &c. The feelings of a large part of the audience, must, we think, have revolted from this view of the subject, and as an example to mankind such statements lose their effect.

The following ORIGINAL HYMN was sung. It is by the Author of the Airs of Palestine.

Mighty One, whose name is holy,
Thou wilt save thy work alive;
And the spirit of the lowly
Thou wilt visit and revive.*
What thy prophets thus have spoken,
Ages witness as they roll;
Bleeding hearts and spirits broken,
Touched by thee, O God, are whole.

By thy pitying spirit guided,
Jesus sought the sufferer's door,
Comforts for the poor provided,
And the mourner's sorrows bore.†
So, it was thy spirit, beaming
In *his* face whose name we bear,
That sustained him while redeeming
Power's pale victims from despair.

To the prisoner, wan, and wasting
In the voiceless dungeon's night,
He, thine own apostle, hasting,
Led him forth, unbound, to light.
So thy mercy's angel, bending,
Heard a friendless prisoner call,
And, through night's cold vault descending,
Loosed from chains thy servant Paul.‡

Father as thy love is endless,
Working by thy servants thus,
The forsaken and the friendless
Deign to visit, even by us.
So shall each, with spirit fervent,
Laboring with thee here below,
Be declared thy faithful servant,
Where there's neither want nor wo.

* Isa. lvii, 15. Hab. iii, 2. † Isa. liii, 4.—Matt. viii, 17. ‡ Acts, xvi, 25, 26.

GENERAL SUMMARY.

The Vermont Journal states that eight hundred tons of Copperas have been manufactured at the mines in Stafford the year past; yielding a net profit of 25,000 dollars.

Maj. Clapperton, and his companions in the expedition for the interior of Africa, arrived at Tenariffe, Sept. 14, and was to sail on the 18th for Sierra Leone, and not direct to the Bight of Benin, as has been heretofore stated.

THE FIRE AT PETERSBURGH, Va. was more destructive than has been reported, *ninety-eight* buildings having been burnt.

The SAVINGS BANKS in England have invested in the Public Funds a capital of more than *twelve millions* sterling, clear of all the sums withdrawn from them.

The rate at which the mail travels between London and Liverpool is *eleven* miles the hour.

The Legislature of Georgia, at its late session, passed a hundred and thirty six acts, fifteen of which were special acts granting divorces.

The ship of the line building at Portsmouth is called the Alabama, and the frigate Santee.

It has been decided to call the ships of the line after *States*, and frigates and sloops after *Rivers*.

The number of periodical publications in Russia amounts to nearly 70.

There are only three newspapers published in Italy.

The present number of students in the University of Cambridge, Eng. is 2373, viz: in Commons 1711, and in Lodgings 662.

IRELAND. Burnings, and occasional murders, still continue among the disaffected districts.

LONDON, Nov. 24. The King of the Netherlands having submitted to a committee, composed of Physicians and Chemists of various parts of the kingdom, the question, whether the practice of burying the dead in Churches, is or is not injurious to the public health? they declared, as the opinion of this Committee, that the custom of burying in churches should cease, as being injurious to the health of the living.

The Bank of Plymouth (Sir Wm. Elford's) had stopped payment—but it was said its debts would be liquidated without selling an acre of the extensive real property of the concern. Their difficulties arose chiefly from lending money on mortgage.

The Dutch frigate Pallas arrived at Portsmouth, Eng. Nov. 29th, from the Chesapeake.

A coach has been established on the Stockton and Darlington railway, which carries passengers at *one penny* a mile!

The French corvette ship Orphee, was captured by the Maidstone, British frigate, about the 1st of Sept. after a long chase, on the coast of Africa. She had on board 700 slaves bound to Martinique. They were all chained by the necks, or by the legs to the deck, and the bolts rivetted. The between deck of the ship was little more than three feet high.

The arrivals at Philadelphia in 1825, from foreign ports were 433—coasters 1196.

The foreign arrivals at Boston, in 1825, were 817.

M. Pons, Professor of Astronomy, at Florence, discovered, on Nov. 7, a Comet in the Constellation of Eridanus, having about 54 degrees of right ascension, and 14 degrees south declination. It could not be seen without the aid of a telescope; it moves about 20 minutes per day, in a southwest direction.

A man by the name of William Patterson, stepped into a grocery store in Rochester, on the 27th ult. to get a dram, and soon after drinking it, *fell dead on the floor!*

Pews to the amount of $21,700 have been sold in the new Universalist Church at Providence—the whole surplus for choices was $2000. Twenty pews remain unsold. Cost of rebuilding about $24,000.

The whole number of deaths in Marblehead, during the year ending 31st Dec. 1825, was 118. Of this number, 41 were infants from 1 to 6 years of age. Died abroad, at sea, or in foreign ports, 10. Of this number, 12 were drowned, either by being washed overboard or by the foundering of the vessel, in which they were.

The number of deaths in the town of Yarmouth during the past year was, *seventy-one*. The population of the town is about 2200. The average number of deaths for several years past has been about 25.

The number of deaths in Charleston, the last year, was 840, viz. white males 228, white females 125; total of whites 353, of whom 188 were natives of the state, 74 of other states, and 91 foreigners. Black males 253, females 234; total of blacks 487.

The number of deaths in Baltimore the last year was 1545.

BOSTON, JAN. 21, 1826.

☞ ALL Communications relative to the *business concerns* of this paper, are to be addressed to DAVID REED, 81, Washington-street.

ALL Communications relating to the *editorial department*, are to be addressed to the *Editor of the Christian Register*, care of Mr DAVID REED.

TERMS.—*Three Dollars* a year, payable in advance.

Mr Bernard Whitman has accepted the invitation of the Second Religious Society in Waltham; and the fifteenth of February is appointed for his ordination. Sermon by Rev. Nathaniel Whitman, of Billerica.

ORDINATIONS.

The Ordination of the Rev. Isaac Willey, as pastor over the Congregational church and society in Rochester, N. H. will take place to day. Services to commence at the usual hour. Sermon by the Rev. Bennett Tyler, President of Dartmouth College.

In Alexandria, D. C. Mr J. T. Brooks and Mr J. T. Wheat were admitted by Bishop Moore to the office of Deacons.

In Trumbull, Conn. Rev. James Kent was ordained Pastor of the Presbyterian Church in Trumbull.

DEDICATIONS.

The Meeting House lately erected by the Congregational Society in the north part of Marshfield, was dedicated to the worship of Almighty God, on Thursday, the 12th instant, and the services were very appropriate, and were listened to by a crowded house with great attention. The Rev. Mr Deane, of Scituate, made the Introductory Prayer, and read selections from the Scriptures. The Rev. Dr Kendall, of Plymouth, made the Consecrating Prayer. The Sermon was delivered by Rev. Mr Leonard, Pastor of the Society. Text, Exodus xx. 24.—"In all places where I record my name, I will come unto thee, and I will bless thee." The Concluding Prayer was made by the Rev. Mr Whitney, of Hingham. The music on the occasion was very much admired, and was pronounced by good judges to be highly creditable to the performers.

The meeting-house, which is neat and convenient, is erected on the scite which was occupied by the Society's former house.

The pulling down of the old meeting-house (which had stood nearly a hundred years, and had gone very much to decay,) and the building of the new one, were undertaken amidst great opposition. The voices of people belonging to no less than three different denominations of Christians, were raised against the proceedings of the Society.—These people, it may be well to observe, were once members of the Society—and they owned pews in the very much impaired house at the time it was taken down. Notwithstanding the opposition from various quarters, the good people of the Society, with reduced numbers, put into execution their contemplated work; and have, with the smiles of Providence, erected a temple to the worship and service of the only true God. E. D.

The new meeting house in Worthington was dedicated on Wednesday, Dec. 28. Sermon by Rev Mr Pomeroy, from 2. Chron. ii, 4.

The new meeting house in Springfield, 2d parish, was dedicated on Wednesday, the 4th inst. Sermon by Rev Mr Phenix, from 2. Chron. vii, 12, 15, 16. Prayers by Rev Messrs. Sprague, Boies, Osgood, and Gould.

MARRIAGES.

In this city, by Rev. Mr Wayland, Mr William Manning to Miss Mary Smith Richardson.

By Rev. Mr Sharp, Mr William Cobb, of Barnstable, to Miss Abigail Warren.

Mr Jonathan Stanley to Miss Sophronia Simpson.

In Watertown, by Rev. Mr Francis, Mr Arthur Hunting to Miss Mary Ann Davis.

In Bolton, Mr George H. Cunningham, of this city, to Miss Mary Ann Woodbury of the former place.

In Carlile, State of Indiana, Mr William S. Cruft, of Boston, to Miss Eliza Blackburn, of the former place.

DEATHS.

In this city, Mrs Rebecca Homer, aged 95.

Mr John Roulstone, Book-binder, aged 48.

Mr Moses Eayrs, aged 80.

Mrs Ann Wales, aged 43, wife of T. B. Wales, Esq.

In this city, on Friday evening last, Mrs Ruth Gray, wife of Mr John Gray, aged 53. Alexander, child of Nathan Hale, Esq. aged 7 months.

In Lancaster the 12th inst. TIMOTHY WHITING, Esq. in the 68th year of his age.

In Williamsburgh, Mr Eli Bird, aged 31.

In Quebec, Mr Ignace Poulliot, aged 101.

MISCELLANEOUS.

FOR THE CHRISTIAN REGISTER.

INTERVIEW ON THE "MEMOIRS OF UNCLE SAM."

UNCLE SAM.

Come hither, my Nephew, I've something to say,
I saw in the Register this very day,
"Memoirs" of your Uncle, less flattering to me,
Than those I have long been accustomed to see;
In what you have told of the feats of my youth,
There seems to be strictly adherence to truth;
But what you have said of my treatment of slaves,
Reports me a brother to swindlers and knaves.

NEPHEW.

I never wished my Uncle ill—
I thought him wrong, and think so still;
ALL I related is the truth,
Of riper years as well as youth;
Yet you have virtues I admire,—
To more consistency aspire;
No more exult in deeds of blood,
But free your slaves and do them good.

UNCLE.

Relations, you know, should be friends to each other,
To palliate errors—not making a pother,
Of failings so natural to men of all nations,
When raised by their prowess to eminent stations.

NEPHEW.

Truth and friendship are allies—
This no candid man denies;
Falsehood has a selfish aim
While it sounds an Uncle's fame.

UNCLE.

To violate truth I must own is a sin,
Yet we may pass over the faults of our kin,
Or veil them by virtues emblazoned so high,
As to fix the attention and dazzle the eye.

NEPHEW.

I thought your danger very great;—
A constant flow of praise,
Regardless of your real state,
May hasten evil days;—
Your wrongs to slaves must be amended,
Or your bright years will soon be ended.

UNCLE.

Perhaps I've been flattered too much for my good;
My real condition is ill understood;
I know that the Negroes may justly complain,
While fettered as slaves by my children for gain;
But what can I do, when my sons are divided?
Your feelings and wishes by some are derided,
While others are willing to do what they can,
To give to the Negroes the rank of a man.
Should SAM take a part in the project you mention
I fear it will issue in bloody contention;
Or should he refuse to adopt your opinion,
The Lord may subject him to Negro dominion!

NEPHEW.

Your case is critical I know;
Believe me, I am not your foe—
But seek your good;—
Should all your sons with pure intent,
Exert their powers, they may prevent
Vast scenes of blood.

Invite them all to take a stand,
To banish slavery from the land.
This they can do, by aid divine,
And make your name in splendor shine.
But in this work make no delay;
A storm is gathering every day—
Apalling clouds, now black with ire,
Portend a devastating fire.

UNCLE.

I hear, I see, I feel, I fear—but then,
What can I do with unreflecting men?
For this time go thy way—if I should see
A more convenient hour, I'll call for thee.

THE LISTENER.

HINTS ON PRAYER.

It is not, we think, so distinctly borne in mind as it ought to be, that social prayer is not the act of one for many, but ought to be the joint act of many with one. It is a good rule for ministers to follow, to pray *with* the people in the pulpit, *for* their people in their closet, *at* them no where. It may be proper to offer specific intercessions on behalf of the various members of a congregation, but the general character of the prayer ought to be such as that all present should feel themselves not the audience, but the petitioners.

Nothing tends more to give a wrong idea of the design and nature of prayer, than that expatiation on doctrine,—that didactic method of rehearsing texts or articles of belief, which we have heard indulged in, as if the object of the speaker was to insinuate a sermon under the disguise of a prayer. We are quite persuaded that devotional services are not at all a proper vehicle for information of any kind. Long descriptions, whether of character, or of feeling, or of matters of belief, are quite unsuitable. And so are long sentences of any kind, and long paragraphs. But the worst of all styles is, that which perpetually injects parentheses, to qualify or to explain the unfinished sentence. This impropriety is, of course, almost peculiar to extemporaneous effusions; if transferred to the written page, it would be too palpable.

Metaphors, except of the most familiar kind, and even the figurative language of Scripture, when the allusion is obscure or not easily recognised, ought to be carefully abstained from. A minister ought not, at least in prayer, to disdain being understood by men of the plainest understanding. Such expressions as "Give them the valley of Achor for a door of hope"—May "he reign *from the river* to the end of the earth"—"rush on the thick bosses of thy buckler"—"count thy love better than wine"—and others which might be particularized, are wholly improper, because forced, unnatural, and to a large proportion of the audience, unintelligible. We never find the apostles praying in this style; and it is an abuse of the word, to term it scriptural, merely because such phrases occur in Scripture. There are figures in the Old Testament which no one would venture to employ, and some which no one understands; but the use of figurative language, which we are adverting to, is properly technical. We cannot conceive of a pious man adopting such a mode of expression in the unreserved effusions of his closet; yet it is even less suitable to the public service. A person not accustomed to the current phrases and figures of the particular school of theology, is apt to be utterly perplexed by this artificial language, which is, for the same reason, the most unaffecting.

Broad assertions are seldom proper in public devotion; we do not of course mean either confessions or thanksgivings, which are a species of assertion, but those which affirm respecting the state, character, or feelings of the worshippers, more than is likely to be true of even the majority. The language of supplication all may join in; that of declaration is scarcely to be called prayer, and yet, it is often copiously, and, we think, injudiciously employed. *Eclectic Review.*

HOW IT STRIKES A STRANGER.

In a remote period of antiquity, when the supernatual and the marvellous obtained a readier credence than now, it was fabled that a stranger of extraordinary appearance was observed pacing the streets of one of the magnificent cities of the east, remarking with an eye of intelligent curiosity every surrounding object. Several individuals gathering around him, questioned him concerning his country and his business; but they presently perceived that he was unacquainted with their language, and he soon discovered himself to be equally ignorant of the most common usages of society. At the same time, the dignity and intelligence of his air and demeanor forbade the idea of his being either a barbarian or a lunatic. When at length he understood by their signs, that they wished to be informed whence he came, he pointed with great significance to the sky; upon which the crowd concluding him to be one of their deities, were proceeding to pay him divine honors; but he no sooner comprehended their design, than he rejected it with horror; and bending his knees and raising his hands towards heaven in the attitude of prayer, gave them to understand that he also was a worshipper of the powers above.

After a time, it is said, that the mysterious stranger accepted the hospitalities of one of the nobles of the city; under whose roof he applied himself with great diligence to the acquirement of the language, in which he made such surprising proficiency, that in a few days he was able to hold intelligent converse with those around him. The noble host now resolved to take an early opportunity of satisfying his curiosity respecting the country and quality of his guest; and upon his expressing this desire, the stranger assured him that he would answer his inquiries that evening after sunset. Accordingly, as night approached, he led him forth upon the balconies of the palace, which overlooked the wealthy and populous city. The stranger mused awhile upon the glittering scene, and listened to the confused murmur of mingling sounds. Then suddenly raising his eyes to the starry firmament, he fixed them with an expressive gaze on the beautiful evening star, which was just sinking behind a dark grove that surrounded one of the principal temples of the city.—"Marvel not," said he to his host, "that I am wont to gaze with fond affection on yonder silvery star. That was my home; yes, I was lately an inhabitant of that tranquil planet; from whence a vain curiosity has tempted me to wander. Often had I beheld with wondering admiration, this brilliant world of yours, ever one of the brightest gems of our firmament; and the ardent desire I had long felt to know something of its condition, was at length unexpectedly gratified. I received permission and power from above to traverse the mighty void, and to direct my course to this distant sphere. To that permission, however, one condition was annexed, to which my eagerness for the enterprise induced me hastily to consent; namely, that I must thenceforth remain an inhabitant of this strange earth, and undergo all the vicissitudes to which its natives are subject. Tell me, therefore, I pray you, what is the lot of man; and explain to me more fully than I yet understand, all that I hear and see around me."

"Truly, Sir," replied the astonished noble. "Although I am unacquainted with the manners and customs, products and privileges of your country, yet, methinks I cannot but congratulate you on your arrival in our world; be assured it will be my pride and pleasure to introduce you to all that is most worthy the attention of such a distinguished foreigner." Our adventurer, accordingly, was presently initiated in those arts of luxury and pleasure which were there well understood; and was becoming in some measure reconciled to the manners and customs of our planet, strangely as they differed from those of his own, when an incident occurred, which gave an entirely new direction to his energies.

It was but a few weeks after his arrival on our earth, when, walking in the cool of the day with his friend in the outskirts of the city, his attention was arrested by the appearance of a spacious enclosure near which they passed; he inquired the use to which it was appropriated.

"It is," replied the nobleman, "a place of public interment."

"I do not understand you," said the stranger.

"It is the place," repeated his friend, "where we bury our dead."

"Excuse me, Sir," replied his companion, with some embarrassment, "I must trouble you to explain yourself yet further."

The nobleman repeated the information in still plainer terms.

"I am still at a loss to comprehend you perfectly," said the stranger, turning deadly pale. "This must relate to something of which I was not only totally ignorant in my own world, but of which I have, as yet had no intimation in yours."

"My good friend," replied the nobleman, you must indeed be a novice amongst us, if you have yet to learn that we must all, sooner or later, submit to take our place in these dismal abodes; nor will I deny that it is one of the least desirable of the circumstances which appertain to our condition; for which reason it is a matter rarely referred to in polished society, and this accounts for your being hitherto uninformed on the subject.—But truly, Sir, if the inhabitants of the place whence you came are not liable to any similar misfortune, I advise you to betake yourself back again with all speed; for be assured there is no escape here; nor could I guarantee your safety for a single hour."

"Alas," replied the adventurer, "I must submit to the conditions of my enterprise; of which, till now I little understood the import. But explain to me, I beseech you, something more of the nature and consequences of this wondrous metamorphosis, and tell me at what period it most commonly happens to man."

While he thus spoke, his voice faultered, and his whole frame shook violently; his countenance was pale as death, and a cold dew stood in large drops upon his forehead.

By this time his companion, finding the discourse becoming more serious than was agreeable, declared that he must refer him to the priests for further information; this subject being very much out of his province.

"How!" exclaimed the stranger, "then I cannot have understood you;—do the priests only die?—are not you to die also?"

His friend, evading these questions, hastily conducted his importunate companion to one of their magnificent temples, where he gladly consigned him to the instructions of the priesthood.

The emotion which the stranger had betrayed when he received the first idea of death, was yet slight in comparison with that which he experienced as soon as he gathered from the discourses of the priests, some notion of immortality, and of the alternative of happiness or misery in a future state. But this agony of mind was exchanged for transport when he learned, that, by the performance of certain conditions before death, the state of happiness might be secured. His eagerness to learn the nature of these terms, excited the surprise and even the contempt of his sacred teachers. They advised him to remain satisfied for the present with the instructions he had received, and to defer the remainder of the discussion till the morrow.

"How!" exclaimed the novice, "say you not that death may come at any hour? may it not then come this hour?—and what if it should come before I have performed these conditions! Oh! withhold not this excellent knowledge from me a single moment!"

The priests, suppressing a smile at his simplicity, then proceeded to explain their Theology to their attentive auditor; but who shall describe the ecstacy of his happiness when he was given to understand, that the required conditions were, generally, of easy and pleasant performance; and that the occasional difficulties or inconveniences which might attend them, would entirely cease with the short term of his earthly existence. "If, then, I understand you rightly," said he to his instructors, "this event which you call death, and which seems in itself strangely terrible, is most desirable and blissful. What a favor is this which is granted to me, in being sent to inhabit a planet in which I can die!" The priests again exchanged smiles with each other; but their ridicule was wholly lost upon the enraptured stranger.

When the first transports of his emotion had subsided, he began to reflect with sore uneasiness on the time he had already lost since his arrival.

"Alas, what have I been doing!" exclaimed he. "This gold which I have been collecting, tell me, reverend priests, will it avail me any thing when the thirty or forty years are expired which, you say, I may possibly sojourn in your planet!"

"Nay," replied the priests, "but verily you will find it of excellent use so long as you remain in it."

"A very little of it shall suffice me," replied he, "for consider, how soon this period will be past; what avails it what my condition may be for so short a season? I will betake myself, from this hour, to the grand concerns of which you have charitably informed me."

"Accordingly, from that period, continues the legend, the stranger devoted himself to the performance of those conditions on which he was told, his future welfare depended; but, in so doing, he had an opposition to encounter wholly unexpected, and for which he was even at a loss to account. By thus devoting his chief attention to his chief interests, he excited the surprise, the contempt, and even the enmity of most of the inhabitants of the city; and they rarely mentioned him but with a term of reproach, which has been variously rendered in all the modern languages.

Nothing could equal the stranger's surprise at this circumstance; as well as that of his fellow citizens appearing, generally, so extremely indifferent as they did to their own interests. That they should have so little prudence and forethought as to provide only for their necessities and pleasures for that short part of their existence in which they were to remain in this planet, he could consider only as the effect of disordered intellect; so that he even returned their incivilities to himself, with affectionate expostulation, accompanied by lively emotions of compassion and amazement.

If ever he was tempted for a moment to violate any of the conditions of his future happiness, he bewailed his own madness with agonizing emotions; and to all the invitations he received from others to do anything inconsistent with his real interest, he had but one answer,—"Oh," he would say, "I am to die—I am to die." *Miss J. Taylor.*

POWER OF MUSIC.

If a native of Switzerland, the inhabitants of which, as Lord Bolingbroke observes, appear to have been made for their mountains, hear the wild and simple notes of the Ranz-des-Vaches, which, played upon the Alpine horn, had charmed him in his infancy; an ardent and ungovernable passion is excited, once more to climb the cliffs, and navigate the waters of his native canton.

"The intrepid Swiss, that guards a foreign shore,
Condemned to climb his mountain cliffs no more;
If chance he hears that song, so sweetly wild,
Which on those hills his infant hours beguiled;
Melts at the long lost scenes, that round him rise,
And sinks a martyr to repentant sighs."

Lingering along the battlements of a foreign fortress, while the moon rising behind a cloud, throws her solemn mantle over those mountains, which screen him from his native Switzerland, his eyes are filled with tears; his breast heaves with sighs; and he turns from the impressive landscape in silence and in agony. He quits the ramparts; and wandering along the fosse, that little stream, recalling to his recollection the beautiful lakes of Constance, Zurich, or of Lucerne, he flies to his companions, to drown his sorrow in their wild and boisterous revelry. A fellow countryman, who has heard the same air and felt the same emotion, meets him; they know by each other's looks, the nature of their mutual feelings; and grasping each other's hands, with all the energy of grief, they shed the tear of sympathy and sorrow. The air, which had first thrilled their souls, is again heard at a distance; no word is spoken; they point towards the east; they quit the duties of their post; and the thought of their country alone occupying their hearts, they escape the guard, and, the next morning surprises them on the road to Switzerland! *Bucke.*

MOSAIC PAINTING.

It is well known, that the ancients, endued with a character at once persevering and vain, prone to great enterprises, and determined on finishing whatever they began,—eager in some sort to prolong their memory, by monuments more capable of being preserved than the marble or bronze of the sculptor, and seeing how perishable and fragile are the productions of painting, though the only art through the medium of which, tints and colours could be communicated to the eye, resolved that it should emulate sculpture itself, in durability, and for that end composed pictures with stones of different colours. Hence the art of mosaic, called by the Romans, *opus tessellatum*. With small pieces of stone cut into cubes, square, round, triangular, &c. they produced a great variety of forms and colours, as well as of groups and figures;—in short, they represented various mythological subjects before the Christian religion dominated, and many religious ones after its establishment. By means of this laborious and tardy process, they hoped to save the art of painting from the shipwreck of time. Unfortunately, the art of mosaic was not employed on the great works of ancient art; but after the lapse of twenty centuries, it has been the medium by which the masterpieces of Raffaelle, Dominichino, the Carracci, and Corregio have been handed down to us. The Christian artists who, in the fourth and fifth centuries, devoted themselves to mosaic, at first selected the subjects of the old paintings discovered in the catacombs and the churches; subjects taken from the Old and New Testaments. But they fell far short of their originals, and mosaic became as barbarous as painting itself. The best mosaics are of the fifth century; some of them are imitations of the bas-relievos of the column of Trajan. Ravenna had, from the fourth century, mosaics, the designs of which are much inferior; they are chiefly sacred subjects, such as the Ascension and the Sacrifice of Abraham; at last they descended to a representation of the palace built by Theodoric. In the seventh century, mosaic was as barbarous as the painting of that age. In the meanwhile, Charlemagne conceived a great predilection for the mosaics, which he had first seen at Rome. Besides those which he caused to be executed in the basilica of Aix-la-Chapelle, he was himself the subject of one of the best of that period, in which profane traditions and scripture truths were fancifully combined. In the ninth century, the departure from the pure principles of art was still more flagrant. Several mosaics were executed in still worse taste, for the decoration of the inelegant churches of that age. The ancient genius had fled. Some Greek painters were invited afterwards by the Venetians to decorate their churches, and particularly their celebrated cathedral of St Mark. The greater part of these artists, called by the Italians *mosaicisti*, had practised their profession at Constantinople. In the twelfth century, an artist called Appollonio acquired great celebrity. In the thirteenth, the Tuscan painters distinguished themselves in sacred subjects These artists displayed a visible improvement in correctness of design. At last, Gaddi, afterwards the pupil of Cimabue, the destined restorer of painting, revived at the same time the degenerated art of mosaic.

Orloff's History of Painting.

GALVANISM.

TO THE EDITOR OF THE QUEBEC GAZETTE.

SIR—In reporting the case of Nicholas Huot, of the parish of l'Ange Gardien who died of Hydrophobia in the month of August last, I mentioned, towards the conclusion, my idea of the probable effect of Galvanism in the cure of that cruel malady—permit me now to submit the following extract from the "*London Scientific Gazette*" of the 6th of August, in which you will perceive that on trial of this powerful apparatus in hydrophobia the success has been most astonishing and satisfactory.

A man, bit in the finger by a mad dog, came to consult M. Rossi, in consequence of a pain he felt in the arm, the back, and particularly the finger. A caustic applied to the finger removed the pain, but a few days afterwards it returned accompanied with symptoms of hydrophobia. The patient could no longer look at water without horror; an inflamation in the throat prevented him from swallowing even chewed bread, and he experienced a strong propensity to bite those around him.

In this state he was brought to M. Rossi, who, observing that he could not bear the sight of water, nor that even of shining bodies, provided in another room a pile, consisting of fifty pieces of plates of silver and zinc, intermixed with fifty pieces of paste-board moistened with a solution of muriate of ammonia. He employed slips of brown paper, moistened, as a conductor, on which the naked feet of the patient were placed, and at the moment when he opened his mouth to bite, one end of the arc was thrust into it, while the other communicated with the pile. The patient suffered a great deal from the operation, which after several shocks, weakened him so much that he could no longer support it. Being stretched on the floor, he was then galvanized with ease. The operation made the perspiration run from him in great drops.

After some time M. Rossi caused him to be conveyed home, and gave orders that he should be brought back next day, to the end that the operation might be repeated. It was two o'clock in the afternoon when the patient was galvanized, and at six the next morning he came to tell M. Rossi that he was completely cured, as he experienced no pain or difficulty of swallowing, and was entirely freed from his aversion to water and liquids. No persuasion, however, could persuade him to submit to a new operation.

But after a few days, some light pains having given him to apprehend a new attack of hydrophobia, he returned to M. Rossi, who, repeating the operation, made all symptoms disappear. F. BLANCHET.

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